

# The SWORD of the LORD

Edited by JOHN R. RICE

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Lord Jesus Christ, His Blood Atonement, Salvation by Faith, New Testament Soul-Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Wheaton Ill  
St. R. Franklin  
Mrs. John R. Rice

## "What Did Jesus Come To Do?"

By C. H. T.

Some twelve years ago, full of what my soul had lately found in the Saviour, I was on a journey going from town to town in the western part of the state of New York, preaching the gospel of the grace of God wherever I had an opportunity. Finally, I found myself at Elmira, where, for some weeks, I held meetings every evening. As I was working at the same time with my hands, I got so wearied in body that I determined to return home and rest. My mind was made up, and I would not allow anything to stop me.

At the last moment, however, some one mentioned to me a town called Penn-Yan, expressing a desire that I should go there. It was a strange name to me at that time. I had never heard it. This, together with an irrepressible feeling that took hold of me, made me purchase a railroad ticket home by that way, to see the town as the train passed through; but not to stop, for I had fully settled it that I was going straight home. As the train drew near, however, I became more and more uncomfortable; it seemed as if I must stop. Why, I did not know, but stop I did, and made an end to my discomfort.

### The Man God Brought Me to See

It was not long before I found the cause of all this. As I was walking up the street, I met two men talking. Their conversation stopped me. One was saying to the other, "I have had no sleep for several nights. That old man in the other part of the house is dying, and he keeps crying out, 'O God, have mercy on me! O God, I am a sinner, not fit to die!'"

The other replied, "It's too late for that old man. He has led too bad a life. I don't believe in death-bed repentance. Do you?"

"No, I don't," answered the first. "The best thing I know is for a man to do all the good he can in this world; and it's too late for him now, for they say he can't live till night."

Now and then the two men looked at me, as no doubt it seemed queer to them that I, a total stranger, should thus stop and listen to their talk. But I cared little, for I was now sure that my Master had business for me in Penn-Yan, and I was on the track of it. So, addressing the men, I said, "Could you tell me what Jesus came into this world to do?"

They both looked puzzled, but after a little, one said, "Well, I

suppose, He came to make the world better."

"You are greatly mistaken," I replied. "The Bible says, He came 'to seek and to save that which was lost.' (Luke 19:10.) He came to die, and thus make 'propitiation

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By Rev. Rolf L. Veenstra, pastor  
First Christian Reformed Church, Cicero, Illinois

## What About Sex?

Sex is not sin! The word has become so misused and abused and over-used that we have come to think of sex as something sinful in itself, but it is not. God made sex, and "behold, it was very good."

Neither is sex primarily physical, though you would surely get that impression from many novels, the way people act, notions about marriage, courtship, and love in general. Sex is primarily spiritual. The psychological differences between a man and a woman, for example, are vastly greater than the physical. Sex, in a certain sense, is responsible for such creative work as beautiful music, masterpieces of

painting, and even mechanical inventions.

And that is what makes sex sins so serious. They undermine all that is good and decent and enduring in romance, motherhood, womanhood, home. Such sex sins as divorce, illicit relations, lewd "literature," cheap movies—these do more to destroy a nation than any external

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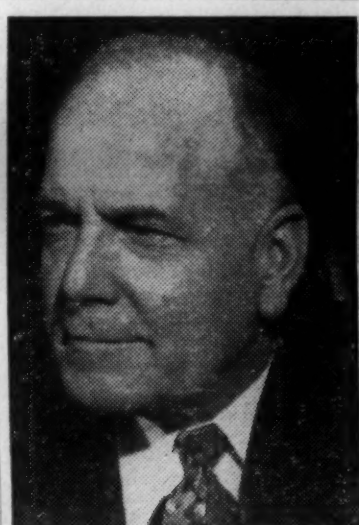
## If Christ Should Not Return - - What Then?

By Rev. Louis T. Talbot, D.D. President, Bible Institute of Los Angeles, Los Angeles, Calif.

My text is the verse in the fourteenth chapter of John, where the Lord Jesus says, "I WILL COME AGAIN."

I want to take that text because I do not want you to question for a moment the certainty of His return. The Lord Jesus will come. That He will leave the place which He now occupies at the right hand of God to come in the clouds of Heaven, first to catch away the Church, then to return to the earth with His saints to cleanse it with His purifying judgments and to set up on earth His universal and everlasting kingdom, is just as clearly set forth in the Word of God as His first coming. Not only did the Lord Jesus speak of this great event again and again, but the apostles bound it up with every doctrine they taught and with every exhortation they gave to Christian living.

You cannot find one doctrine or exhortation to Christian living that is not bound up with the promise of the coming of the Lord; moreover, it is the promise of the coming of the Lord that makes practical and gives emphasis to all doctrine and exhortation. When the Apostle Paul, for instance, would exhort the Christians to attend the services of the Lord's Day, and not forsake the assembling of themselves together, as the manner of some is, he does so by an appeal to the imminence of the Lord's coming (Hebrews 10:25). He does not suggest a "Go to Church Sunday," but tells them that the Lord is coming. When he would inspire them to consistent living, he does so by saying, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). When he would comfort those who mourn over their Christian dead, he does so by reminding them of the coming of the Lord in those words of assurance and hope: "The Lord himself shall descend from heaven with a shout... the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. WHEREFORE comfort one another with these words" (1 Thess. 4:16-18). There is nothing in the world so comforting to the one who looks into the silent face of a departed loved one as the knowledge that one day Jesus is going to return. Therefore, Paul says, "Wherefore



Dr. Louis T. Talbot

comfort one another with these words."

When the Apostle James saw that toward the close of this dispensation there would be unrest among the working classes, and conflict between capital and labor, growing out of the fact that the lawful wage of the laborer is held back from him; and when he would exhort the Christian working man to have no part in that movement of Bolshevism, he does so by saying, "Be patient therefore, brethren, unto the coming of the Lord" (James 5:7).

And I could go on—I could take you from Matthew to Revelation, mentioning between three and four hundred passages in all which speak expressly and definitely about the personal, visible, bodily return of Christ; and yet, in spite of the fact that every page, as it were, bears witness to the truth that Christ is soon going to return to the earth, the average church member today is about as indifferent to the Lord's return as His disciples were about His going away. But after all, this condition is in harmony with prophecy, for the Apostle Peter says: "There shall come in the last days scoff-

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## I PROMISE!

By Editor John R. Rice

Yesterday as I was praying about the great subscription campaign which closes April 1, I summoned to mind all the reasons why I felt God would want to bless *The Sword of the Lord*.

I said to the Lord, "Lord, surely You need a Christian magazine filled with the gospel. Surely You are in favor of a paper that stands out and out for the verbal inspiration of the Bible, the deity of Christ, the blood atonement, salvation by grace through faith; one that openly attacks modernism and worldliness. Surely, Lord, You want a Christian paper which actually gets sinners saved, as seventy-seven people wrote that they were saved in 1951 through sermons in *THE SWORD OF THE LORD*. Surely, Lord, You want a Christian magazine that really stresses revival,

that brings about revival and stirs Christians to win souls."

Then I promised God to keep the paper true to these standards. I promised that I would not be bluffed out, would not be intimidated, would not be bribed into changing our policies. I promised God that if people cancelled their subscriptions because I opposed modernism, I would still oppose it; that if people wrote bitter letters because I urged Christians to come out and be separate for Him and live clean lives, that I would still maintain the stand He has

put on my heart. As I waited before God, I felt assured that I had a right to ask God for His help on *THE SWORD OF THE LORD*, that I had a right to expect His continued prosperity. And I promised God that I would try to please Him about 'this paper in every detail, whether I pleased anybody else or not.

As I meditated on this matter last night in the night, it seemed to me that I should make the same solemn promise to our readers as I made to God. I am asking Christians to renew their own subscriptions. I am asking people to subscribe for others far and near. I am asking some people to send one hundred dollars, or a thousand dollars, or five thousand dollars to pay for subscriptions through our Missionary and Minister's Subscription Fund, including hundreds of Japanese native pastors, missionaries around the world, native workers in several countries, pastors in other countries who are not allowed by law to send money to America, and pastors in America who ought to

be introduced to the paper or who could not subscribe for themselves. I am asking whole churches to get on the Honor Roll and I am asking at least one hundred people to join the One Hundred Subscription Club. Therefore, I feel it only fair and right that I should give assurance to every reader as to the kind of Christian weekly *THE SWORD OF THE LORD* will be, and so by God's help I make the following solemn promise.

1. We will keep *THE SWORD OF THE LORD* true to the Bible. We will print sermons, Bible studies and answers to Bible questions from time to time, all on the basis that the Bible is the infallible Word of God, that it is the most important message that any man can ever hear. By God's help we will be true to the Bible and its fundamental doctrines. We will not knowingly publish any sermons not true to the Bible in doctrine. We will not knowingly advertise any book or pamphlet not true to the great fundamentals of the faith as revealed in the Word of God. You may expect

*THE SWORD OF THE LORD* to be a Bible-centered Christian paper.

2. We promise to maintain a clear stand against modernism: If a man does not believe the Bible and does not believe in the virgin birth, deity and bodily resurrection of Jesus Christ, we will not call him brother, will not seek his fellowship, will not yoke up with him. From time to time, as God leads, we will take sides openly against modernism. We have been printing articles on "Present Day Methodism and the Bible." We promise God and readers we will take the same kind of a stand as regards modernism anywhere. We are as much against Baptist modernism as against Methodist modernism. We are as much against Presbyterian modernism as against any other kind.

We will not knowingly support any institution which is not true to the main essentials of Christian faith, nor any book, nor any preacher who is not true to the Bible. Whenever it seems wise,

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## TIMELY WORDS OF A GREAT MAN



"I HAVE BEEN DRIVEN MANY TIMES TO MY KNEES BY THE OVERWHELMING CONVICTION THAT I HAD NOWHERE ELSE TO GO. MY OWN WISDOM, AND THAT OF ALL ABOUT ME, SEEMED INSUFFICIENT FOR THE DAY" — ABRAHAM LINCOLN

## Explain 1 John 3:9

By the Editor

A dear brother from Mobile, Alabama, writes:

"Dear Brother Rice:

"I am a *Sword* reader and believe it's the best paper published in the world. I have also read several of your books and got a blessing out of the reading of them. I believe you are a great Bible scholar; so I would like to have your opinion on the meaning of a particular passage of Scripture, namely, 1 John 3:9, 'Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.'"

### The Editor's Answer

January 3, 1952

My dear Brother R.....:

I thank you for your good letter. I note that you ask for an explanation of 1 John 3: 6-9 which says:

"Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

I think I can explain this and make it clear to you.

Some people believe that the meaning here is that everyone who is converted, born-again, is therefore automatically sinlessly perfect. But this interpretation is obviously wrong for several reasons. First, it contradicts the repeated statement of the Bible that all of us are sinners. In this same book, in 1 John 1:8, we are told: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Here we are told we Christians, present tense, have sinned. If we say we do not have any sin, even yet, after we have been saved and filled with the Spirit and are serving God to the best of our abilities, we

still deceive ourselves and we have missed the truth on this doctrine of sin. So we cannot accept an interpretation of 1 John 3:9 that contradicts other Scripture.

Besides we know that David sinned after he was saved, Peter sinned after he was saved, Christians all about us have sinned after they were saved. We know that we have sinned since we've been saved. So it is not proper to say that 1 John 3:9 teaches that everyone who is converted is therefore sinless and perfect forever and cannot sin.

Some people have thought that 1 John 3:9 teaches that "whosoever is born of God does not habitually sin" or "does not continually sin." But I believe that that translation is not borne out sufficiently by the present tense of the Greek verb. Besides I still do not think it is true, that a born-of-God Christian cannot continually sin. I know people who have been born of God who smoked cigarettes for years knowing it was wrong, and that after they were converted. I have known people to have stayed in the lodges for years, though their consciences hurt them about the blasphemous oaths and the yoke with unbelievers. They sinned continually. I know Christians who continually, year after year, lose their tempers and say sharp and sinful things. Other Christians go for years covetous and stingy, failing to give as they ought to and thus sinning. So we cannot say just how far a born-again Christian may continue in sin. That is not, I think, a proper

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interpretation of this Scripture.

But what does it mean? I think if we read the whole passage together in the light of other Bible truths, this teaching appears plainly. Every born-again Christian has two natures, the two natures so clearly discussed in Romans chapter 7. A lost man has one nature. But a saved man now has not only the old nature, but a new nature also. The new nature is born of God. That new nature does not sin, cannot sin, because the seed of God remains in the Christian and this new nature, which is the nature of God, cannot sin.

Christ was manifested in the flesh that He might destroy the works of the Devil, and when this fleshly body is redeemed or adopted at the resurrection, and the body itself is made perfect and new again, then the old carnal nature will be destroyed and with it the works of the Devil. The part of a Christian which is the old nature still is sinful. We need to buffet this body and keep it under. We need to mortify the deeds of the flesh.

A Christian who is ruled by the spiritual nature is a spiritual Christian. Christians, like those at Corinth who got drunk at the Lord's Supper and had divisions and quarrels, being led and controlled by the carnal nature, are carnal Christians.

So we may understand 1 John 3:9 to say that the new nature which is born of God in the Christian does not commit sin. God's seed remains in him and so the new nature, the new creature, created at regeneration cannot commit sin because he is born of God. The old nature, which a Christian still has, can commit sin and we need to watch this old nature and suppress it and buffet it and keep it under, lest it should cause us to sin. As long as we have decaying teeth, graying hair, and disease and weakness and infirmity in the flesh, naturally we will have similar weakness in the carnal nature which all of us still have until the resurrection body is given us. Then our bodies will be redeemed too, as Romans 8:23 says. "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The body is not yet redeemed so that part is not yet sinless.

Philippians 3:20 and 21 tells us: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." You see, our hearts and our daily walk ought to be centered in Heaven because we are looking for Jesus to come from Heaven to "change our vile body." When our bodies are redeemed and made perfect and our old nature is made perfect also, then we will sin no more. Until that time we must watch the old nature and keep it under and try to subdue it. But, thank God, the new nature born of God, does not sin, cannot sin. God lives in the born-again Christian, and the new-born Christian does not consent to the deeds of the flesh and is grieved by sins that come upon the Christian.

Note the great conflict that a Christian has is described by divine inspiration through Paul in Romans 7:15-25:

"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I

## The Editor's Travels

In the last three weeks the editor has been on the go, despite the very heavy burdens of the *Sword of the Lord* office. So many readers write that they read *The Editor's Notes* first of all in the paper, that I report these travels for the interest and prayers of our readers.

### At Chattanooga February 19-21

The Southwide Premillennial Baptist Fellowship met for three days in the Highland Park Baptist Church of which Dr. Lee Roberson is pastor, and it was my joy and privilege to speak morning and evening to this conference. Other speakers were Dr. Charles H. Stevens, president of Piedmont Schools, Winston-Salem; Dr. Jacob Gartenhaus, famous Jewish missionary. A number of men gave fine devotionals. Dr. Lee Roberson, the pastor, presided in a masterly way. The auditorium seating 2200 was filled each evening and in one service each morning when Tennessee Temple students attended. It was comfortably filled at the other services.

Controversy was raging in Chattanooga in theological circles over that favorite doctrine of modernists, "The Fatherhood of God and the Brotherhood of Man." It was set off by the appeal for blood donations by the American Conference of Christians and Jews, by the Red Cross, and the United States Department of Defense. Their advertising and appeal read:

"Since God is the Father of all men and all men are brothers..."

Dr. Roberson asked me to speak on this subject and I had a tremendous hearing, showing from the Scriptures that all men are of one blood, but that no one is a child of God and no one is a brother to Christians spiritually until he has been born again.

This great church, I understand, is the fifth largest in the world, and its strong stand for the fundamentals of the faith and its mighty soul-winning program make me proud to have my membership there. Since I travel so much, I cannot be a regular attendant at any one church, and I am glad to have my membership where souls are won to Christ in great numbers.

Last year some 1200 people were converted and followed Christ in baptism as a public profession of their faith, in this church, and that is the largest number of converts baptized in any one year by any church in modern times with which we are acquainted.

It was a great privilege to have fellowship with preachers from far and near, to help on radio broadcasts, and to look in again on the Tennessee Temple Schools. Tennessee Temple College, Bible School and Seminary have reached a total enrollment for this year of 644. About ninety-five per cent of the students go into full-time Christian work. We commend these schools to students who seek sound Bible training and evangelistic zeal.

### February 25, 26 at Minneapolis

An important Board meeting of the Northwestern Schools at Minneapolis was held Monday night, February 25, which I attended. It was a joy to meet with the splendid Christian leaders who are the other members of the Board. Dr. Billy Graham presided, although resigning from the Board because

would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring

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of such heavy duties; I had fellowship with many other dear friends, including Dr. Richard Clearwaters, Dr. Edwin Hartill, Mrs. W. B. Riley, Dr. W. H. Murk, Dr. John R. Siemens, Beverly Shea, etc. We stayed at the Board meeting until 12:10 a.m. dealing with important matters. The Northwestern Schools were founded by Dr. W. B. Riley, great schools and doing a blessed work. They are worthy of the prayers and support of us all.

Dr. Murk had asked me to speak also at the annual Christian Fundamentals Conference at the First Baptist Church, Minneapolis. Tuesday morning I spoke at chapel at St. Paul Bible Institute, some 330 students, and a rousing good time we had, with Howard Jones of HCJB, Quito, Ecuador, playing the trumpet and Lance Latham of Chicago at the piano and organ following my message. I spoke at 1:30 to the Pastors' meeting of the conference and then in the evening to the St. Paul section of the conference. My brother, Evangelist Bill Rice, spoke at the conference with great blessing to many. It was a joy to fly up with him, room with him and we spoke together at St. Paul in the evening. Bill remained for another day on the conference program while I returned home Tuesday night for heavy office duties.

Others on the program included Dr. Logsdon, pastor of Moody Church, Chicago; Dr. Hyman Appelman, etc.

### March 1-9, Toronto

After two and one-half days at home hard at work editing material for *THE SWORD OF THE LORD*, writing promotion, answering mail, planning the summer conferences, on Friday afternoon at 3:00 o'clock Mrs. Rice, my secretary, Miss Viola Walden, and I left by automobile for Toronto. We spent the night in Detroit, took an hour getting through customs and arrived in Toronto Saturday afternoon. That night (Saturday, March 1) I preached at Toronto Youth for Christ in the famous Peoples Church, of which Dr. Oswald J. Smith is the pastor. The church was crowded to standing room. There was a great program. I had plenty of time for preaching and invitation, and twelve or fifteen people came forward to claim Christ as Savior, including one or more Catholics. On the platform were representatives of the Christian Business Men's Committee, Youth For Christ workers, Dr. Oswald J. Smith, and Evangelist Peter Connolly, the Irish evangelist who has been greatly used in South Africa recently, a blessed man of God who is these two weeks in revival services in Peoples Church. Dr. Oswald Smith is a long-time friend. I have had two campaigns in his church. He has been on my conference programs, he wrote the introduction to my book on *Prayer—Asking and Receiving*. Thank God for his tremendous ministry!

Yesterday, March 2, I began eight days of services in the large Avenue Road Church, Toronto, my fourth visit to this church. Although the church has been some months without a pastor since the going of our brother, J. D. Carlson, into full-time revival work, large crowds attended three services Sunday. Some were saved, including a Catholic woman, and we trust God will give a blessed eight days with many souls saved. The large auditorium, said to seat 1700 but probably seating some less than that, should be full before the eight days are gone, as it always has been in previous engagements. Miss Virginia Gilbert, television star on Jack Wyrzten's "Word of Life" television program coast to coast each Saturday night, is with us in Toronto singing Sunday, Monday and Tuesday.



# VACATION DATES!

Set Vacation Time Now to Attend Some of These Tremendous Sword Conferences on Revival and Soul Winning

- June 1-6, Methodist Seashore Camp Ground, Biloxi, Miss.
- July 7-11, Lake Louise, Toccoa, Georgia
- July 13-20, Cumberland Christian Retreat, Bill Rice's Ranch, Murfreesboro, Tenn.
- August 10-15, First Baptist Church, Fort Smith, Arkansas

By the Editor

Above we have listed the conferences on revival and soul winning officially sponsored next summer by the Sword of the Lord. We suggest that every reader who can set aside one or two of these dates now, plan to enlist others and to attend for tremendous blessing.

In every case we will seek to set revival fires burning, teach people how to study their Bibles, how to win souls, how to be filled with the Spirit.

We are securing the help of great soul winners, successful evangelists and pastors.

## BILOXI, MISSISSIPPI, JUNE 1-6

Through the kind help of Dr. D. A. (Scotchie) McCall, pastor of Tabernacle Baptist Church, Chicago, and long time Executive Secretary and Director of Evangelism for Baptists of the state of Mississippi, we have just closed arrangements for a summer conference at the well-known Methodist Seashore Camp Ground right on the Gulf of Mexico, near Biloxi, Mississippi, Sunday through Friday, June 1-6. This will be at an ideal time—before the warmest weather and when the Gulf is at its best. Mornings and evenings will be given to rich Bible preaching and teaching, counsel, prayer, and fellowship. The afternoons will be given to rest, play, fishing, loafing, or studying, as each person may desire.

The tentative program planned for includes Dr. D. A. McCall, Evangelist Bill Rice, Rev. Andrew F. Gallman, pastor of a large Methodist church of Hattiesburg, Mississippi, and Rev. Elwin R. Anderson of Jacksonville, Florida. We have asked Rev. M. E. Perry of Greenville, Mississippi, a well known pastor and soul winner of the state, to lead the music. We rush this into print with only

half of the above promised, but the others invited and earnestly expecting their cooperation. What a wonderful treat to spend a week on the Gulf of Mexico in early summer among delightful Southern people and with a wonderful reviving of spirit, a great program.

The conference ground rates are \$2.35 daily for meals, beds 50c and \$1 per person. There are plenty of nice hotels, tourist courts and motels nearby for those who prefer not to stay on the ground.

You can rent a boat for \$1 for all day if you like. Plan now to attend if at all possible.

## LAKE LOUISE, TOCCOA, GEORGIA, JULY 7-11

We believe we have here the strongest program we have ever assembled for a conference on revival and soul winning. Speakers include Dr. Bob Jones, Sr., Dr. Lee Roberson, Dr. Jesse M. Hendley, Evangelist Bill Rice, Dr. D. A. (Scotchie) McCall, Evangelist Clifton Brannon, Evangelist John R. Rice, with song leader J. Stratton Shufelt. Five tremendous days—Monday evening through Friday evening. Lovely all-steel hotel, air-conditioned, on beautiful Lake Louise, pine-clad hills, fine meals. Boating, many recreations. May God send a pentecostal blessing spiritually. Don't miss it!

## MURFREESBORO, TENN., JULY 13-20

A most unusual conference will be held at the new Cumberland Christian Retreat, on the Bill Rice Ranch nine miles from Murfreesboro, Tennessee, July 13-20. A nonprofit corporation has been formed, the ground dedicated for the new Cumberland Christian Retreat. A lake has been built. Big army barracks have been purchased and will be taken down in sections and built into a din-

ing room, kitchen, snack shop, dormitories and cottages. And as much as possible of this will be done before the retreat. We are inviting men and boys, particularly preachers, ministerial students and others who want to learn to speak for God to come and spend four hours daily to pay for their meals and bed and in helping build the buildings on the assembly ground. Big crowds will help from the Murfreesboro area. This editor will spend one hour daily teaching a class on how to prepare sermons, and every preacher or ministerial student will be helped to prepare a good many messages, with outlines, Scriptures and illustrations. There will be three or four services daily—preaching, teaching, testimony and prayer. Come and rough it with us in a ranch type atmosphere, with chuck wagon cooking. Bring bed rolls (blankets, pillow and sheets). Ride some of Bill's fourteen saddle horses, see the imported Arabian stallion and mare given Bill by the late King Abdullah of Palestine (only best horsemen can ride these, but fine gaited, gentle, easy Tennessee walking horses are available for others).

## FORT SMITH, ARKANSAS, AUGUST 10-15

For four years the Sword Conference on Revival and Soul Winning has been held at Siloam Springs, Arkansas. This year we are moving to the First Baptist Church of Fort Smith, Arkansas, a large church with some 5,000 members, with air-conditioned auditorium seating 1300. The pastor is Rev. J. Harold Smith, widely-known soul winner and radio preacher. Program includes Dr. Lee Roberson, Dr. D. A. McCall, Rev. J. Harold Smith, Evangelist Bill Rice, John R. Rice and others. Good hotels and tourist courts; moderate priced meals will be served twice daily in the church to two hundred.

Circulars will be prepared soon, with full announcement of expenses and program for the above conferences. Make plans now to attend. Write for full information and folder of the conference of your choice. Address your inquiry to Dr. John R. Rice, Wheaton, Illinois.

## If Christ Should Not Return

(Continued from page 1)

fers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Peter 3:3,4).

The very fact that Christ was not recognized by the higher religious authorities of His day shows us what a dangerous thing it is for a man to accept the word of man in preference to the Word of God. This is the trouble today. Thousands of people, all down through the ages, have substituted their own philosophy and their own thinking and opinions for the direct statement of the Word of God. Jesus says, "I WILL COME AGAIN."

Some years ago during a former pastorate, I was giving a series of addresses to my people on the theme, "The Return of the Lord Jesus to the Earth." There came into the service one night a minister, the pastor of another church in the same town. No sooner had I pronounced the benediction than this gentleman walked down the aisle and said, "I cannot agree with you on this subject." To this I replied, "Well, that is your loss, not mine. I am giving you God's

Word and your controversy is with Him, not with me." Then we talked until the late hours of the night. The next day a woman who was a member of my church and who had overheard a part of our conversation the night before, called me over the telephone and said, "I do wish you would not get into these arguments." She ended by saying, "After all, you know that the subject is not a vital one. Suppose Christ should come, or suppose He should not come—what does it matter anyway?"

And do you know all through that day there was running through my mind this thought, "Suppose He should not come!" Then I began to go through the Word of God to see what was dependent upon the return of the Lord Jesus, to see what is going to take place when He does come, things that cannot take place unless He does come. And as I began to think through this subject, the world seemed darker and darker until it was as midnight in my own soul. I began to ask, "What if Christ should not come?" I want to put before you that picture as I saw it in all its darkness, should our Lord not return to the earth.

# SWORD FAMILY ROUNDTABLE

Some Greatly-Used  
Christian Leaders'  
Comments on  
THE SWORD  
OF THE LORD



DR. W. HERSCHEL FORD (D.D.) is the pastor of the First Baptist Church, El Paso, Texas. He is a native of Georgia, and a graduate—Magna Cum Laude—of Wake Forest College. He received his theological training in Southwestern Baptist Theological Seminary of Fort Worth, and a doctor of Divinity Degree from Carson-Newman College of Tennessee. He is widely popular as an evangelist and Bible Conference speaker. Many of his sermons have been published in THE SWORD OF THE LORD. He is the author of five books.

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THE SWORD OF THE LORD is certainly one of the finest Christian publications in America. Everything about it breathes the atmosphere of Bible Christianity and New Testament Evangelism. In these days of modernism and doctrinal looseness, we need a periodical which stands four-square for the word of God and the winning of lost souls.

If our preachers all over America would read THE SWORD OF THE LORD and model their sermons after its messages, there would be less modernism in the land, more old-time Gospel preaching, and more churches being set on fire for lost souls.

THE SWORD OF THE LORD has a world-wide ministry. I have received letters from many countries around the world commenting on my messages in this paper. I wish that THE SWORD OF THE LORD could be placed in the hands of every ministerial student in our country. I commend it without reservation.

Yours in His dear Name,

W. Herschel Ford

"We Preach Christ Crucified, Risen and Coming Again"

**I. If Christ Should Not Return, Not One Grave in This World Containing the Body of a Child of God Would Ever Open, and Every Christian Would Have Died in Vain, as Far as the Resurrection of His Body Is Concerned**

The Word of God teaches that the body is going to rise, that the body of your mother and the body of your child will rise out of that cemetery into which you placed them. Now friends, you cannot show me in the Word of God one promise of the resurrection of the body that is not bound up with the return of the Lord. "The dead in Christ," says Paul, "shall rise" (I Thess. 4:16-18). The dead in Christ! Oh, what an expression that is! The dead in Christ are in every part of the habitable Globe. They are in graveyards. They are beneath the waves of the sea. It is estimated that more than three million of God's people are buried in the catacombs of Rome. The Word of God says that they are going to rise in the clouds, every man in his own order; and just as there is a difference in glory between the stars of the heavens, so shall there be a difference in the resurrection.

But when will that resurrection take place? It will take place when the Lord Jesus comes and not until then. If you take the return of the Lord out of this Book, you may as well go to your cemetery and pack down those clods upon

your hopelessly dead, and carve these words upon that stone which bears your mother's name, or your father's name, "Never more." They will never rise if Jesus does not come.

When I was in Chicago, I was told the story of a young girl, seventeen years of age, who had been saved from Roman Catholicism. She had been seized with galloping tuberculosis; and while she was on her deathbed, her parents, her friends, and a representative of their Church used every argument of their theology to bring her back into their fold. She steadfastly answered them, "No, salvation does not come through penance or ritual, but through personal faith in Jesus."

As a last resort the priest used this argument, "My child, if you do not come back, you cannot be buried with us. You cannot be buried in holy ground."

To this the dear girl answered, "Bury me where you will; but when Jesus comes, He will find every particle of dust that belongs to Him."

Ever since I heard that triumphant statement of the dying girl, I have felt that I, too, will not care where they bury me; for I know that when Jesus comes, He is going to find every particle of dust that belongs to Him. But, if Jesus does not come, it does not matter what is done with the body—it will never come out of the grave, and death shall be triumphant

(Continued on page 5)

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## WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

Rev. Frank Harpell of Stoneham, Massachusetts, has just completed two weeks of meetings at the Washington Street Baptist Church, Eastport, Maine. This is the third year that Mr. Harpell has been in this church. There were several decisions for Christ, the pastor, Rev. Cedric E. Brooks, reports.

The Calvary Baptist Church, Sacramento, California, was the scene of a revival conducted by Sword evangelists, Eddie Wagner and James Stoutenborough during the last week of January to the first Sunday of February. The pastor, Rev. Ray Dugger, reports a total of 85 various decisions, including the conversions of persons 91, 78, and 67 years of age.

Evangelist Douglas Winn writes, "There were twenty-seven conversions in a series of meetings just closed at the Peoples Church, in Harrisonburg, Virginia. One young lady dedicated her life to the mission field during the campaign and plans to enter Moody Bible Institute."

The Tom Presnell evangelistic party with Erik Ahlquist, Jr. as song leader and Sam Hood as organist reports many blessings from God in recent campaigns. October through December the party ministered in the cities of Downs, Sterling, and Kinsley, Kansas, and in January served in Hargill, Texas. They will be in Kansas and Colorado during the spring months.

According to Rodney C. Gould, pastor of the First Baptist Church, Corvallis, Oregon, Evangelist Jim Mercer was greatly used in a campaign there January 21 through February 3. With a membership of 1200, the church is located across the campus from Oregon State College. During the meetings, several students were among the 150 who decided for Christ, 75 of them being first-time commitments. There was also general conviction of sin, and deepening of the spiritual life of the church.

Evangelist Fred Billings of Dallas, Texas recently completed a series of revival meetings at the Calvary Baptist Church of Brawley, California. Pastor Homer G. Benton writes, "There were twelve who stepped out for Christ for the first time, including whole families, and scores of others who made various decisions."

Evangelist Clifton W. Brannon of Longview, Texas, recently closed a revival at the First Baptist Church, Alpine, Texas. The evangelist reports 312 decision cards signed, with 104 conversions and additions to the church. A manager of a liquor store outside of Alpine took down his sign and returned his stock to the wholesaler, a second liquor store manager in the city offered his store for sale. Both of these managers of liquor stores were gloriously saved, along with a leading restaurant owner, and many other business men, says the evangelist. Following this revival, Brother Brannon went to the Centropolis Church in Kansas City, Missouri, where the editor was in a good revival two years ago. We hope to have a final report from this campaign soon.

Evangelist Benny Bates of 1204 Larkwood, West Covina, California, writes of a revival campaign in Hermiston, Oregon. He says that ninety per cent of its people have moved in within the past year, that there is no consciousness of sin with the majority of the people. "The town is just as corrupt and immoral as one will find anywhere," the evangelist says. He enclosed a letter from the pastor of the First Baptist Church, Rev. James M. Bennett,

where the meeting was held. The pastor reports sixty-six definite decisions for Christ, many other reconsecrations. A record Sunday School attendance was reached during the campaign. The pastor commends the evangelist in the following words: "Benny is a happy, hard working young preacher, a great soul winner and overflows with traditional southern oratory. His team work with the pastor is admirable."

Evangelist Jimmie Threlfall was with the Calvary Baptist Church, Anderson, Indiana, January 27 through February 10. This was a small work but souls were saved, there were several rededications, some wrongs were righted among members in the church.

## Sword Meets Need of French Pastor

Dear Dr. Rice:

In these days when there are so many Christian periodicals to choose from, one naturally leans toward those which meet a need and which bring you something of spiritual worth. That is the way in which we regard THE SWORD OF THE LORD. It has a living, vital message. It is true to the traditional teaching of Scripture. It is not dressed up in such modern dress as some periodicals now being published. May the Lord richly bless the ministry of THE SWORD OF THE LORD magazine wherever it goes, and we know that He does and will.

Yours in His Joyful Service,  
Pasteur Harvey and Della Phelps  
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Les Olives, Marseille  
France

## PRESENT DAY METHODISM

and the



By Rev. Newton C. Conant,  
Pastor, Calvary Bible Protestant Church, Camden, N. J.

### Chapter 6

## The Trend To Roman Catholicism

There has been a definite campaign of propaganda by various influential leaders in the Methodist Church looking toward union with Roman Catholicism. There is also a noticeable sympathetic attitude of Methodist leaders toward the doctrines of the Roman Catholic Church. Perhaps the Methodists would consider Dr. E. Stanley Jones as their outstanding missionary statesman, and yet Dr. Jones comes out openly in favor of union with Rome. He favors a World Church which would include the Roman Catholic Church.

### Dr. E. Stanley Jones

Dr. E. Stanley Jones states in the *Christian Advocate*, January 14, 1943, that the plan for World Church Union came to him while in India.

"I make bold to offer this plan for I honestly do not feel it is my own," he writes. His plan would mean "that the various denominations would make the central denunciation and cease to be separate churches. There would be one Church and only one church—The Church of Christ in America." The Church of Christ in America would be the sovereign body. Under this union we would have branches: 'The Lutheran Branch of the Church of Christ in America,' 'The Baptist Branch,' 'The Episcopalian Branch,' 'The Nazarene Branch' and so on. They would no longer be churches; they would be branches of the one church... In each nation there could be a national expression of the World Church: 'The Church of Christ in Britain,' 'The Church of Christ in India,' 'The Church of Christ in China' and so on... Over these national expressions there would be 'The World Assembly of the Church of Christ.' This World Assembly would be made up of delegates from the national assemblies and would deal with the world reach of the total church, interpreting the mind of Christendom on world affairs. Speaking thus for the whole church, it would be listened to by the nations... In regard to the Roman Catholic Church and its place in the World Church, I would suggest the following: If the Roman Catholic Church would recognize itself as a branch and others as branches and would make the confession

that Jesus is the Christ, the Son of the Living God, and would desire union with the rest of the Christians of the world, then the way would be open..."

Dr. Jones later presented this plan at a meeting in Cleveland, Ohio, which T. Otto Nail reported in the *Christian Advocate* as follows:

"When seven major interdenominational agencies met recently in Cleveland, Ohio, for what has been called the 'most representative gathering of Protestants ever assembled in this country,' the people called Methodist had an important, if unobtrusive, part in the proceedings..."

"When the creation of a federal union of all the churches in the United States was proposed to the seven interdenominational bodies, Rev. E. Stanley Jones, noted Methodist missionary and church leader, made the proposal. Under this plan the various denominations would cease to be churches and would become branches of one church—the Church of Christ in America. Each would stop being a sovereign body and all would 'lose themselves in a larger whole.'"

"Of course, the Methodist branch, the Baptist branch, and the others would continue to have local self-government but there would be one sovereign body known as the General Assembly of the Church of Christ."

"Any branch that will confess that 'Jesus is the Christ, the Son of the living God,' may become a member of the Church of Christ, according to the suggestion Dr. Jones made. That would leave the door open to union with everybody who could make that confession, includ-

## "... To The Jew First"

### What Does it Mean?

By the Editor

A Christian brother writes, "Dr. Rice, what is your appraisal of the correct interpretation of Romans 1:16 concerning 'to the Jew first...?' Don't you think most Christians are falling down in regard to taking the gospel to the Jews?" The editor answered as follows:

"Romans 1:16 says, 'For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.'"

"In that passage, 'to the Jew first, and also to the Greek,' simply gives the historical order in which the gospel was preached. It does not mean that in every community Christians should be first concerned about Jews and second about Greeks. It no more says that the gospel ought to be preached always first to the Jews than it says the gospel ought always to be preached second to the Greeks."

"God's plan for getting out the gospel is given in Acts 1:8, 'Ye shall receive power, after that the Holy Ghost is come upon you...' etc. That is, Christians should begin at home and then spread the gospel out to the ends of the earth."

"In Luke 24:47 Jesus told the disciples, '...and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.' Then He told them to tarry in the city of Jerusalem until they should be endued with power from on high. That does not mean that all of us ought to go to Jerusalem to begin preaching, or that

ing the Roman Catholics. If the Roman Catholics will confess that "Jesus is the Christ, the Son of the living God"—and they do—and would acknowledge themselves as a branch and the others as branches of the Church of Christ, then there is no reason why there should not be 'The Roman Catholic Branch of the Church of Christ in America.'"

T. Otto Nail,  
*Christian Advocate*, January 14, 1943, p. 1644.

### Bishop Ivan Lee Holt

Dr. Jones is not alone in his desire for union with Rome. Bishop Ivan Lee Holt has been very outspoken in his aim to see union with Roman Catholicism. Some years ago Bishop Holt was quoted in the *Sunday School Times* as follows:

"The Protestant Churches must first unite. Then a Catholic Protestant Church could meet the Greek Catholic Church and the Roman Catholic Church and work out a plan for a World Christian Church. That ought to come some day; and we have conferences and groups at work on plans which are influential."

Bishop Holt is still of the same opinion judging by the following article which appeared May 4, 1946, in the *Philadelphia Inquirer*:

"A reunited Christian Church, including both Protestant and Roman Catholic wings, was en-

(Continued on page 6)



Rev. Newton Conant

we should go to Jerusalem to be filled with the Holy Spirit. It simply means that everybody ought to begin at his own Jerusalem, his home, and ought to preach to his own family and race first. Jews ought to preach first to Jews in their own family and in their own city. Gentiles ought to preach first to Gentiles, ought to try to reach their own family, their own loved ones, their own neighbors first.

"Jewish missions have done wrong in trying to teach us that God is more interested in the salvation of Jews than in Gentiles. God is no respecter of persons. Therefore it is wrong for us to be respecter of persons. Since one ought to have more influence where sinners know him, one should begin to win souls with those closest to him."

"It is wrong to hate Jews, wrong to ignore them when we get out the gospel. But it is equally wrong to put Jews before other people. Some foolish people would rather preach to a Jew and not get him saved, than to preach to a Gentile and get him saved, and that is clearly contrary to the way the Lord Jesus feels about it."

"Thank you for your letter. Again I thank you for your lovely gift."

"In Jesus' name, yours,  
John R. Rice"

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# What Is "Entire Sanctification"

By the Editor

A friend who, we suppose had not read all of Dr. H. A. Ironside's articles from his book, *Holiness: the False and the True*, recently published in *The Sword of the Lord*, sent in his subscription to the paper and says:

"My heart cries out to know what is meant by the expression, 'entire sanctification,' which is used by some to mean full and complete deliverance from all sin. If it means absolute surrender to God and being filled with His Spirit, then I by His grace do say I am fully sanctified. But if it means sinless perfection, as some teach that it does, then I can claim no such thing. Please help me to learn the truth; won't you?"

(Signed) Mr. C. G.  
Minneapolis, Minnesota

Here is the Editor's Answer:

January 23, 1952

Dear Brother G:

I am glad to have your letter and your subscription to *THE SWORD OF THE LORD*. The term, "entire sanctification," is not used in the Bible as far as I know, but the term, "sanctification," is frequently used. The term "sanctification" simply means set apart for God and has several uses in the Bible.

1. One who trusts in Christ is sanctified forever by the blood of Christ, the Scripture says. In Hebrews 10:10 we are told, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Again Hebrews 10:14 says, "For by one offering he hath perfected for ever them that are sanctified." So there is a sense in which everyone who has trusted in Christ for salvation is, by His atoning death, set apart for God forever.

2. But there is a sense in which Christians are set apart more and more for God, as they read and meditate on and follow the Word of God. One is made more and more God's man or God's woman as he loves and lives by the Word of God. So Jesus prayed in John 17:17 for the disciples and all of us in these words, "Sanctify them through thy truth: thy word is truth." And remember, He is

talking about Christians.

The same teaching is given by divine inspiration in Acts 20:32. Speaking to the elders or preachers at the church of Ephesus, Paul said, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." In this sense, the sanctification of a Christian is a slow process of cleansing and building of Christian character and growth into the kind of Christian who is more and more set apart for God by means of the Word of God.

3. The work of sanctification is carried on by the Holy Spirit. First Peter 1:1,2 tells us this:

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."

Notice that this message is to all the saints in the area mentioned who are "elect according to the foreknowledge of God." That is, they were chosen of God and saved. When they were saved, they were set apart for God by the Holy Spirit. It is the Holy Spirit who convicts a lost sinner and who regenerates him when he trusts in Christ. It is the Holy Spirit who uses the Word of God to convict and save a sinner and then uses the Word of God to build him up or set him apart more and more for God's service. So we can speak of sanctification of the Spirit.

However, it is important to notice that the Bible never confuses the fullness of the Holy Spirit with sanctification. In the whole passage in Acts, chapters 1 and 2, which teach about Pentecost, the term "sanctification" is not even mentioned. The fullness of the Spirit is a special endowment of power for soul winning and is not the same as sanctification.

It is well to remember also that the Bible does not teach sinless perfection. No Christian is sinless. First John 1:8 plainly says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." When we are transformed at the rapture and the resurrection of Christians, we will be sinless and perfect. Until that time we have the same frailties

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## Noteworthy NEWS Notes

Tennessee Temple College, located in Chattanooga, Tennessee, announces the Ninth Annual Tri-state Bible Conference, scheduled for April 20 to 27. Slated for service at the week of meetings are Dr. Walter Hughes, Dr. John R. Rice, Dr. Herbert Lockyer, Evangelist Fred Brown, as well as musicians, Stratton Shufelt and Bill McDougald.

Fuller Theological Seminary has just received an allocation of 200

tons of steel, which will enable it to break ground for the Charles E. Fuller Memorial Building, the new academic unit to be built on the Pasadena, California, campus site. To be erected at a cost of \$600,000, the three-story structure will be named for Dr. Fuller, prominent radio evangelist, who founded the school. 215 students are currently enrolled in the seminary.

Centered about the theme, "Sound Forth Christ," Taylor University's annual Youth Conference will be held this year March 28th through the 30th. About one thousand outside students are expected to register for the meetings directed by Co-chairmen Ruth Dixon and Richard Unkenholz. Featured speakers will include Rev. Park Anderson, from Marshalltown, Iowa; North Carolina evangelist, Jimmy Johnson; and Rev. William Gilliam, missionary to South America.

Grace Bible Institute of Omaha, Nebraska, reports a stirring revival in their midst recently. The awakening took place January 23 under the ministry of Rev. Paul Sawtell, local evangelist. According to H. D. Burkholder, president of the institution, "tears were shed as members of the Grace family made their confessions to the Lord and sought forgiveness and reconciliation with others. Praise God for the manifestation of conviction and spiritual concern."

men may be in their efforts to correct things that are wrong in this world, conditions can never be corrected until Jesus comes.

Before the great World War of 1914, representatives of the Carnegie Peace Foundation were telling us that there could not be another great war, that a wonderful palace in The Hague had been built, and that all national problems would be solved there. A certain professor representing this foundation declared to a large audience in the city of New York, just a few months before the recent European carnage, that if Germany, England or America should have any trouble, their statesmen would meet in The Hague, where the only war would be a war of words, and the only noise would be that made by pens as men wrote on sheets of paper the settlement of their disputes by arbitration. The people applauded loudly. There was a converted Jew in that meeting, close friend of mine, a man who knows his Bible. He turned to a man, a ministerial brother, and said, "Did you ever hear such nonsense in all your life?"

That man turned and looked at my Jewish friend as though he had escaped from an insane asylum, as he answered, "Where in the world have you been living for the last ten years? We are in the most wonderful age the world ever saw, and the process of evolution has so eliminated the wild beast element in man that it is logically impossible for the world to witness the bloody scenes of battle fields again."

In August, 1914, the professor who gave that address was in Berlin. Then the war broke out. He was arrested as a spy and put in a dungeon; and he found that it took more than talk and the scratching of a pen to keep peace in the world and to effect his own liberty.

For four years Europe was turned into a vast cemetery. It is estimated that fifty-four million people died directly or indirectly as a result of that war. Then the Armistice was no more than signed when certain ones started to cry again, "Peace, peace," when there is no peace! How can there be peace while the Prince of Peace is away? He was thrust out of this world at the point of the spear. For nineteen hundred years since then man has demonstrated that he cannot govern himself, and he

(Continued on page 7)

## If Christ Should Not Return

(Continued from page 3)

throughout all the countless ages of eternity.

### II. If Christ Should Not Return, Not One Child of God Would Ever Be Rewarded for Anything That He Has Done for the Lord Jesus

The Word of God teaches that we are saved as sons of God and we are to be rewarded as servants of God; that we are saved without works of any kind, in order to do good works of every kind. The man must be indeed a puzzle to the angels of God and a delight to the demons of Hell who says he believes on the Lord Jesus, yet never puts himself to any inconvenience for God or for His cause. We are saved to serve.

Before Paul died he said, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day" (II Tim. 4:7,8). What day? Why, the day when He returns, because Jesus said, "Behold, I come quickly; and my reward is with me" (Rev. 22:12). Paul, my friends, has been in Heaven for more than eighteen hundred years, and has not received that crown yet. He will not get it until Christ comes; and if Christ does not come, then he will not get it at all. If Christ does not come, the martyrs have died in vain, and every man who has laid down his life for Jesus has laid down his life in vain, so far as his getting any recognition in Heaven is concerned.

One of the strongest characters I ever met in all my life was young William Borden. His biography, entitled *Borden of Yale '09*, should be in the hands of every young Christian. At the age of twenty-one he inherited a vast amount of money. He was a graduate of Yale University, and had his life before

that all other Christians have—a carnal nature and a frail body. But we will look forward to "the adoption, to wit, the redemption of our body" (Rom. 8:23), which will happen at the resurrection, not before. This adoption and redemption of our bodies is purchased on Calvary for us, but is not yet delivered.

If you want further study on this matter of sanctification, I suggest that you get Dr. H. A. Ironside's book, *Holiness: the False and the True*, 141 pages, paper bound, \$5.00; clothbound, \$12.50.

In the dear Saviour's name, yours,  
John R. Rice

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## To a Man in Holland

By the Editor

A letter dated December 7 has come to the editor from Rouveen, Holland, which we want you to read, with the editor's answer. The English may seem a little queer, but not as queer perhaps as if the reader tried to write in the Dutch language. But it is a nice letter, and has a plain answer from the editor.

### The Letter From an Inquirer in the Netherlands Who Wants to Be Saved

Rouveen  
7th Dec. '51

Dear Brother Rice:

Here is a letter of a Dutchman. But it is almost 15 years ago that I was learning English on the school for teacher training, and so forgive my mistakes for I hope that you can read my letter.

From a friend (also a teacher) I get often THE SWORD OF THE LORD. You see also that your paper is travelling far away. The last number that I got was in August (24th August). I also have August 10, August 17. I can tell you that I read very eager your papers, "Weighed and Found Wanting."

But I'll tell you something. I am a teacher in a Christian school, 35 years old, married with a very nice wife (28 years), 3 children (two boys and one girl). I have a good life, money enough, but one thing I am missing. I am not born again. I have tried to wash myself from my sins. I have been studying in the Bible, Christian books. I am praying, tears enough, but my sins are stronger than I. Often I have tried to believe that my sins could have been forgiven by Jesus, but always I think the salvation is not for me.

Not that the word of John 6:65 is a hindrance for me. I know that Jesus did not die for the whole world but only for His people but . . . Only God knows the persons who shall believe and who not.

My question is this: I fear that when I come to Jesus I have not a good faith. (I fear that I should have the faith of Matthew 13:5). How can I know that Jesus is weeping over my sins? My soul is tired. Will Jesus save me? I have earned the Hell. Oh, can I be born again by the Holy Spirit? Oh, I ask you. . . show me, like the disciples and the prophets, the way how to be born again.

And I hope that you can show me how I can get a good, a true belief.

In the churches here only we hear how we must live as a Christian, but we don't hear how to get a Christian.

I hope that you will answer me and I always answer you again. Kind regards from your reader in the Netherlands.

(Signed) Vogelaar.

### The Editor's Answer

January 17, 1952

My dear friend:

I was so very happy to have your letter, which I have considered very carefully. I believe I can help you.

First of all, I enclose my little booklet, "What Must I Do to Be Saved?" I want you to read it very carefully and you will see that one who puts his trust in Jesus Christ is saved, is born

again, then and there. One can be assured he is saved, can know that he is saved, not by some strange feeling or emotion, but because the Bible plainly says so. "He that believeth on the Son hath everlasting life" (John 3:36). When you depend upon Jesus Christ, rely upon Him, risk Him, then He forgives you and saves you, and we have His word recorded in the Bible to prove it. So first you are to trust in Christ and believe in Him. Risk Him as you would risk a doctor, a physician. Risk Him as you would risk a bank with whom you deposit money. And then after you have committed your soul to Jesus Christ and have depended upon Him, you are to take His word, written in the Bible, that your sins are forgiven and that you are born again.

One may ask, "How does a born-again person feel?" The Bible does not answer that, because people feel differently. God does not want you to rely on your feelings, but to rely upon His word.

Now if you will confess to Christ that you are a sinner and will depend upon Him fully, I hope you will sign the decision form in this booklet, "What Must I Do to Be Saved?" and copy it in a letter and mail it to me.

I note that you are troubled thinking that Jesus did not die for the whole world. But in that you are mistaken. All do not receive Him, but all have the privilege of receiving Him if they will. In Revelation 22:17 we have this blessed promise: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Surely this means that anybody who wishes to come to Christ, wishes to trust Him and be saved, is invited to do so. Again in II Peter 3:9, the Scripture says: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance."

Again the Scripture is clear that God does not want anybody lost, but He wants all to come to Him in repentance. Anyone who wishes to come to Christ may do so.

And you should read again I John chapter 2, verse 2, about Jesus Christ. That Scripture says, "And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." So Christ died for every sinner, and all who will receive Him and trust Him may do so.

I hope you will trust the Saviour. Let me know if the thing is settled in your heart definitely.

In Jesus' name, yours,  
John R. Rice

## Explain I John 3:9

(Continued from page 2)

against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

So every Christian with his mind, that is with his new nature, serves the law of God, and that new nature does not sin, cannot sin. The old nature, however, is different. "But with the flesh" one serves "the law of sin." But Jesus Christ can give daily victory to the Christian who is on his guard and daily feeds on the Word and confesses and forsakes his sins.

Simon Peter was a born-again Christian when he denied the Saviour. But the new nature within him was grieved and shocked at his sin and so Peter went away and wept bitterly!

David was a born-again man when he sinned. But the new nature was grieved, like Paul's new nature, over his sin, and his grief and repentance are described in Psalm 51.

The new nature is our joy and our hope. We are born of God, we are made partakers of the divine nature. That makes Heaven certain for one who is truly born again. But the old nature is our daily problem, our grief, and our struggle. May God give us grace to recognize the old nature, not to lie about it, not to falsely claim that it is gone, but to face it and day by day con-

(Continued from page 4)

visioned as a coming probability by Methodist Bishop Ivan Lee Holt of St. Louis, speaking this week in Dallas, Texas.

"I don't know how it will come about," he said, "but the need is so obvious it cannot be helped. Not in my time or in the immediate future will we see a working World Church, but in some distant future it will come, it must."

"Bishop Holt will shortly fly to England to help plan the next world conference of Methodists, expected to convene at Oxford in 1947 or 1948. He is president of the Methodist Ecumenical Council."

### Christian Advocate

The Rev. T. T. Brumbaugh wrote an article that appeared in the October 9, 1941, issue of the *Advocate*. He is called by the editor "one of Methodism's most trusted missionaries with a record of many years' service in Japan... his opinions are therefore entitled to the most careful consideration by our readers." Writing on "The Challenge of Japan's United Church" the Rev. Mr. Brumbaugh has this to say:

"It is unfortunate that the Roman Catholic, the Greek Orthodox, the Episcopalian and the Seventh Day Adventist bodies could not be brought within the circle of the United Church of Christ in Japan."

In an editorial appearing in the *Advocate* for October 8, 1942, mention is made of the formation of a British Council of Churches which includes representatives of the Roman Catholic Church. The editorial commends such a union in these words, "This union for Christian action will set the Christian cause forward along a score of fronts." The entire editorial follows:

"A significant bit of evidence showing the trend of religious thought in Britain in wartime is reported in the cables of September 26 which announce the formation of a British Council of Churches. Three groups, long the leaders in co-operative Christian effort, represent the Church of England, the Roman Catholic, and the independent churches. The Rev. William Temple, Archbishop of Canterbury, one of the most liberal Christian leaders in the world, in a sermon which officially inaugurated the Council, said, 'The difference between Catholic and Protestant is very small compared with the difference between Christian and non-Christian. Our differences remain. We shall not pretend that they are already resolved into unity or into harmony, but we take our stand on the common faith of Christendom.' This union for Christian action will set the Christian cause forward along a score of fronts."

In an article published in the *Christian Advocate*, January 19, 1939, entitled "We Share Our Mutual Woes," the point is stressed that whereas once "men thought to glorify God by belittling or opposing those of other faiths than theirs... we look now for the points of agreement." The question is then asked, "What religious tenets may be considered common to the Catholic, Jewish and Protestant faiths?" Ten factors were noted as being common to the three faiths. How void of any real gospel is the list! Some of the factors common to each were: "Each believes in the capacity of human nature to grow and develop religiously." "All have social service programs and emphasize such factors as economic and racial justice and world peace." The article continues, "It has become a commonplace, for

quer it and buffet it and mortify it, to the glory of God.

Real holy living, in the Bible sense, consists in daily being set apart for God by confessing and forsaking sin, by feeding on the Word of God and by being led by the Spirit of God so that we can have daily strength and guidance and protection.

In the Saviour's name, yours,  
John R. Rice

## Present-Day Methodism

instance, that Jews and Christians exchange Christmas greetings. They serve on interracial and interfaith committees."

### Methodist Bishops Commended by Roman Catholics

In the *Catholic Digest* of October, 1942, the first article is entitled, "Sabotaging the Good Neighbor Policy." The article contains such statements as these:

"Mexico offers one of the most glaring examples of how effectively Washington's good neighbor policy is being sabotaged by the proselytizing activities of the American Protestant missionaries in Latin America... The great bulk of the Mexican people still remain apathetic toward the United States when not openly antagonistic; and when pressed for reasons their explanation invariably gets around to bitter resentment against the religious activities of the American missionaries and deep distrust of their political meddling... The Mexican people being for the most part devout Catholics, are hurt and offended that the United States should put them on the same basis as heathens, and look upon them as objects for foreign mission effort... Prominent Mexicans point to the United

States census figures to support their contention that there is a wide field for Protestant missionary work in the United States and that the American missionaries should stay at home... Why should they leave their own land, where there is an urgent and crying need for missionary work, to come here and sow political discord and religious dissension where the people already are Christians? ... What need, then, is there for the Protestant evangelization of Mexico and the other Latin American countries?"

Dr. E. Stanley Jones, considered the foremost Methodist missionary leader, is then quoted as having made "one of the most notable and significant denunciations ever made against the Protestant proselytizing in Latin America."

Dr. Jones stated:

"The period of attack upon Roman Catholicism has spent itself. There was a time when prominent men sat and listened to the terrific attacks of Protestants against Romanism. This period has gone by. It produced good Protestants, but seldom good Christians..."

(Continued on page 7)

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## If Christ Should Not Return

(Continued from page 5)

shall continue to demonstrate this fact until that One whose right it is to rule returns to the earth as the earth's rightful King. Then He shall sweep the earth of all that offends and the saved nations only shall be in His Kingdom. The nations knowing the Prince of Peace will have their hearts bound together by His wonderful love.

When the war was at its fiercest, I was at a dinner in Chicago attended by the representatives of twelve nations. A converted Jew presided. Next to that converted Jew was a German, and next to the German was I, an Englishman. Sitting next to me was an Irishman, and the other guests represented Japan, Austria, Italy, Africa, China, and Spain. When we had finished our dinner, we all joined hands and sang, "Blest be the tie that binds our hearts in Christian love." We had a wonderful time! Why were we there while the nations that we represented were seeking to destroy one another? It was because Jesus was in our hearts and, you will never get the nations to be like that until the Prince of Peace is upon the earth.

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### Rejection of Christ Without Any Fear of the Future, for Then There Would Be No Judgment Day and No Time of Reckoning

The Word of God tells us that God has appointed a day in which He shall judge this world by Jesus Christ, whom He hath ordained as the righteous Judge of all the earth. In that day every man as he stands before Christ will face his own record, a biography that God Himself has written, recording the things left undone that should have been done, the things done that should not have been done—the words and the thoughts as well as the deeds. Men today write their autobiographies. Sometimes friends write biographies of friends. In these man-made biographies the good is recorded and the bad often times left out; but in God's biography of man the bad goes in as well as the good. One day that record will be spread out in panoramic view and the sinner will be condemned by it.

When will this day of judgment take place? The Word of God always associates it with the return of the Son of God. (See Matthew 25:31; II Thess. 7:9; Rev. 20). The saddest stories of life have never been told. The injustices that have been perpetrated upon the weak and the unsuspecting must rise up before God like a breath from Hell. Very few of the human monsters responsible for life's tragedies have ever been brought into the court of human justice; but into a court of Divine justice they will be brought, for the Son of God shall come. He shall sit upon the throne of His glory, and before Him shall be gathered evil doers. Well may men fear that day, for Jesus will certainly come. But if Christ should not come, then evil

(Continued on page 11)

## Dr. Bob Jones Says:

I have been saying over the radio, in the pulpit, and in print that Bob Jones University has in the last few years sent out 132 of its students to the foreign mission field. I have found that I am wrong. We have a record of 157 of our students who have gone to the foreign field. They are working in 32 foreign countries. We insist that this is a most remarkable record for any institution, especially a liberal arts school. Remember, we have 68 more graduates who are now ready to go, and they plan to be on the field within a year. It was because of the strong missionary passion which has come to the school and to the heart of my son, the president, and to my heart, and to the hearts of the other executives here, as well as to the hearts of our students, that brought us to the decision a few weeks ago that we would from now on set aside 50 per cent of the money contributed to the Student Loan Endowment Fund for the purpose of getting the Gospel out to the ends of the earth. The other 50 per cent we are putting into a special fund to be used exclusively for the training of ministers of the Gospel and young men and young women who plan to be missionaries but who are not able to pay all of their expenses in Bob Jones University. This means that all of the money until we get \$1,000,000 for the Student Loan Endowment Fund we are raising from now on, unless it is earmarked for a special purpose, will go into what can really be called a missionary fund.

We cannot get away from the feeling that darkness is settling over the earth and that the Lord may be coming soon. As this darkness settles, we think the doors of many countries may close. We believe that God wants us, as far as possible, to get the Gospel into these countries and get as many people saved as possible and then drill into these new converts the simple fundamentals of the Christian faith so these native Christians will be able to carry on the work even if the doors are closed in the faces of missionaries. Now, won't you Christian people help us to do this job which we are under-

taking for the Lord Jesus Christ?

It is our plan to help missionaries to get to the field and to co-operate with the missionaries who are not only sound in the faith but evangelistic and who are already on the field. So how about you Christian people co-operating with us in the training of missionaries here at Bob Jones University and also in helping these missionaries get to the field where we already have 157 of our students working? Our students are going out under orthodox, evangelical boards; and all the money that comes to Bob Jones University will get to the field. Not one cent will be used for operating overhead. We are praying that God may move upon the hearts of the people who know about the aggressive, orthodox, evangelistic emphasis of this school to co-operate with us in this job that we are trying to do in an unselfish way for the Lord Jesus Christ, Who loved us and gave Himself for us. We thank all of you who have already contributed financially to the Student Loan Endowment Fund and who are co-operating with us as we are now on the home stretch as we use 50 per cent of the money now being raised to get the Gospel into many places of the world and 50 per cent in helping missionaries and preachers who are not able to pay all of their expenses in Bob Jones University. We are earnestly requesting you to pray for us as you have never prayed before. We are trying harder at Bob Jones University than we have ever done to put backbone and muscle into the Christian testimony and the evangelistic emphasis of this institution upon which God's blessing is resting in such a wonderful way. We are praising God that He raises up friends with understanding hearts and responsive souls to go along with us and help us carry the burden. Please pray for us, and please invest some money in this work of training Christian leaders and getting the Gospel to the ends of the earth. Thank you and God bless you.

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## Strange Short Stories

By Dr. Walter L. Wilson

### DOGS



### Stay Dogs



It is quite evident that the hypothesis of evolution does not apply in the dog family. Way back in Exodus 11:7, dogs are mentioned, and they are again referred to clear down to the end of time in Revelation 22:15. They are mentioned frequently throughout the Scriptures and never in a commendable way. It is true that the dogs licked the sores of Lazarus, but only a dog would do it. It seems strange that this pet which is so admired and esteemed among men should not find some commendable place in the Scriptures. We all admire those wonderful St. Bernard dogs that are trained to save life in the mountain passes. We love to watch the beautiful posture of the bird dog as it "points" or "sets" before the prey. We admire the swiftness of the greyhound and the courage of the mastiff, but dogs get no word of commendation from the Lord.

"Without are dogs" is the terse comment with regard to the final ending of these peculiarly attractive animals (Rev. 22:15). Why should such a comment be found in Holy Writ. Perhaps it is because men and women spend so much time and money and affections on that which God utterly rejects. Many a one has time for a dog who has no time for God. Have you noticed that "dog" is the backward way of spelling "God"? Those who will not walk with God are glad to walk with a dog. Those who care little for God's glory, often care much for a dog's comfort. Some who give nothing to God will spend much on their dog. God tells us that the dogs will be shut out from Heaven and those who preferred the dog to God, will be shut out with their pets.

The price of a dog was not acceptable in the service of the Tabernacle (Deut. 23:18). The Ta-

bernacle was holy, while the dog was unholy. The Tabernacle was clean, while the dog was unclean. The Tabernacle was for the priests, not for puppies. The time spent in the Tabernacle was profitable, while time spent on dogs was wasted. God arranged for the fellowship of saints in the Tabernacle. There was no provision there for fellowship with dogs. The presence or the price of a dog had no place in the sacred courts of God.

Our Lord Jesus compared His enemies to dogs in Psalm 22:16, saying, "For dogs have compassed me." There were wild dogs in those days. They were like wolves. They wandered around the cities seeking the dead bodies, killing and destroying and were feared by men. The howling multitude around Calvary behaved like dogs. They shouted their epithets at Christ. They gnashed upon Him with their teeth. They struck Him

with their fists. They spit upon Him. They would have torn Him limb from limb if possible. Even today, men in hatred call each other dogs—a name of shame. Christ hugged no dogs to His bosom. He did not spend His morning in the park giving a dog its morning exercise. He held no Pekingese against His cheek in loving embrace. Christ chose the company of those who loved His Father, who worshipped God and who followed Him.

A certain class of preachers is described in the Scripture as dogs, Isaiah 56:10 and 11. They seek to feed themselves on the fat of the land, but give no warning to lost sinners. They love their own comforts, but have no care for the souls of the lost. They talk in their sleep, as the marginal reading gives it. They are not awake to the danger of sinners, nor to the fearfulness of the wrath of God. They are sleeping while the battle between the Savior and Satan rages. They do not warn the wicked of his danger but accept the gifts of the wicked as the price of their silence. These are compared to greedy dogs. They are never satisfied with anything. They are not found resting in the love of Christ. Nor are they satisfied with the Scriptures. These must give book reviews, written by others, as blind as themselves, because in their drowsiness they see little beauty in the Word of God. These do not understand the need of God's people, nor the hunger of the saints of the Lord for living bread. These look for their own gain from their own quarter and live lives pleasing to themselves. God calls them dogs, and God says the dogs will be outside the city walls of the new Jerusalem.

Gentiles were compared to dogs in Mark 7:27 and 28. A Gentile woman pleaded with Christ for her daughter. She was a believing mother. She was a praying mother. She was a mother who came to Christ about her girl. How blessed it would be if every mother did so! Sometimes, the mother, herself, needs to be prayed for, because she has become the prey of the world and of Satan. Christ's answer to her prayer was, "It is not meet to take the children's bread to cast it unto the dogs." Jesus had to come to Israel, to the Jews, not the Samaritans. The humble heart of this mother at once took the place given to her and she replied, "Yes, Lord: yet the dogs under the table eat of the children's crumbs." Such faith and trust moved the heart of the lovely Lord and He granted her the desire of her heart, the healing of her daughter. It is not easy to take the place of a dog but she did it. It is humbling to be called a dog, but she was willing to be humble. It would be considered an insult by some if they were called dogs, but she accepted His diagnosis of her case and took the place which He gave her. This is faith. This is victorious faith. This is conquering faith. This faith gave her back her daughter.

On the gates to many farm houses may be seen the sign, "Beware of Dogs." This is really a Scripture found in Philippians 3:2. Paul wrote, and the Holy Spirit has preserved the statement through the centuries, "Beware of dogs." Certainly he was not referring to the animals of the street. His warning was against cruel men, misleading men, selfish men, men who invite the gift of your confidence and trust, and then bite the hand that held it out. These are false, religious teachers. These are ungodly men who teach and preach a gospel which is not of God, and a faith which is not from Heaven. Beware of everyone who denies the deity of Christ, salvation by grace alone through the precious blood, the complete inspiration of the Scriptures, the eternal, conscious punishing of lost sinners, and the physical resurrection and return of the Lord Jesus Christ. Dogs eat their own vomit, but saints feed on the Bread of Life.

(The above is one of thirty-three chapters in the book, *STRANGE SHORT STORIES BY THE DOCTOR*, 123 pages, paper bound, which may be purchased for 75c from *Sword of the Lord Publishers*, Wheaton, Illinois.)

## Present-Day Methodism

(Continued from page 6)

In the same issue of the *Catholic Digest* there immediately follows an article entitled, "Methodist Viewpoint." The article is by Bishop Francis J. McConnell and is in effect an endorsement of the Roman Catholic Church in Latin America. Bishop McConnell is quoted as follows:

"The Roman Catholic Church in Latin America has done a very appreciable work in the sense of forming the character of the Creole populations, especially by means of its teaching establishments, its influence being particularly appreciable among women. The Roman Catholic Church has labored in favor of the civilization and Christianization of the wild peoples (primitive races)... In these latter days the Catholic Church has taken on a social outlook... From the recognition of these points, the organizations affiliated with the Committee on Cooperation in Latin America should be able to deduce that the best chance of advancing Christianity in these countries will be found in assisting to intensify the sociological drift of the Roman Catholic Church, which is the spiritual power of the greatest traditional prestige at work in these countries."

From the above it will be clearly seen that both Dr. E. Stanley Jones and Bishop Francis J. McConnell have a sympathetic attitude toward the policies of Roman Catholicism in Latin America. All one needs to do to find the depraved spiritual condition of these countries dominated by Roman Catholicism is to ask a Bible-believing missionary who has labored within them.

Such a depth of ignorance, superstition, and idolatry wherever Rome holds sway!

### Duties of Chaplains

Chaplain A. T. Noland was the author of an article in the February 19, 1942, issue of the *Christian Advocate* in which, among other things, he sets forth his conception of the duties of chaplains. In his article this startling statement appears:

"Every chaplain must be able to read the Ten Commandments to a Jew, say the Lord's Prayer with a Protestant and read a 'Hail Mary' to a Catholic. If this will not develop a true sense of brotherhood, nothing will." As far as reading a "Hail Mary" to a Catholic is concerned, it is hard to understand how a man called of God to preach the gospel could in sincerity read these words which are found in the "Hail Mary": "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death." An unsaved Catholic boy needs the gospel, and if he is saved he needs no other intercessor than the One Who ever liveth for all who come to God by Him (Heb. 7:25).

### Episcopal Address, General Conference, 1948

As recently as the last General Conference held in Boston in the spring of 1948, the Episcopal Address, which represents the opinion of all the bishops of the Methodist Church, included an expression of hope for union with Rome. The following quotation is from the address on "The Reunion of the Churches":

"The churches must become (Continued on page 9)



## Our Boys in Khaki and Blue

(Continued from page 1)

foe. History records that more than one mighty nation tumbled down as a result of internal decay rather than from military defeat.

That is why virtually all civilized peoples (and many uncivilized besides!) hold sex sins in abhorrence. Oh, they may pretend to be so sophisticated as to believe that morality in marriage is old-fashioned; that premarital experience is normal and necessary. They may commit these crimes. But all the time they know down deep in their hearts that they are helping to destroy themselves and society by doing so. (Read Romans 1:26-32 as proof of this.) James Russell Lowell once said of the ninth commandment and the Decalog in general,

*In vain we call old notions fudge  
And bend our conscience to our dealing;*

*The Ten Commandments will not budge,  
And stealing will continue stealing.*

This is so true that one may safely declare that a person is not a Christian who says adultery is not sin, that sexual relationships are a purely personal matter, and that many of our taboos against them are just man-made conventions! Such a man is on the way to damnation, be he a general or a chaplain. Such a statement may seem extreme, but it is not one whit too strong. The Bible is as plain on this subject as the proverbial nose on a man's face: "No adulterer shall enter the kingdom."

This is not the same as saying that a Christian never commits sex sins. In this too "there is no man that sinneth not." Again, "Let him that thinketh he stands, take heed lest he fall!" But whenever one of us does sin sexually, *thought or word*, as well as in deed, let him not try to excuse himself, much less claim that it is not wrong, but immediately admit his fault and pray for pardon.

David committed adultery in one of its wickedest forms, and lost a valiant officer from his army as a result. But the story is told in all its stark shabbiness—his attempts to cover up the crime and all—to assure us that while this sin is exceedingly serious it is by no means unpardonable, as some people seem to suppose (when it is done by someone other than themselves). If you should ever feel so chagrined that it seems that pardon is impossible, or what is worse, if you should ever try to talk yourself out of this sin's seriousness, read Psalm 51, which David wrote:

*How blest is he whose trespass  
Has freely been forgiven,  
Whose sin is wholly covered  
Before the sight of heaven.  
When I kept guilty silence,  
My strength was spent with grief,  
Thy hand was heavy on me,  
My soul found no relief.  
But when I owned my trespass  
My sin hid not from Thee,  
When I confessed transgression,  
Then thou forgavest me.*

I do not need to tell men who are in military service that sex sins are common. It would defeat my very purpose if I were to relate here the many shameful and disgraceful facts which you already know too well, facts which would make a civilian shudder to find out. Just think what it means when Commander Gene Tunney, former heavy-weight boxing champion of the world, says that "The AEF in 1917 suffered one hundred thousand more casualties from venereal disease than from enemy bullets." And then we pray that God may protect our fighting forces! From what? Themselves?

On the other hand, let us not go to the extreme of thinking that hardly anybody is moral any more. Some people would like to have us believe that rare is the girl who is virtuous today. Many people make those absurd statements to cover up their own iniquities. Wickedness craves company. But remember this: If immorality were as wide-spread as all that, such statements and statistics about sexiness would not shock us. But, thank God, they still do!

In that connection let me say that the Kinsey report that was talked about so much some time ago should be taken with a very liberal dose of salt. Surely, it was supposed to be very scientific, very

objective, just like the Gallup Poll! But people are not putting quite so much stock in public opinion surveys ever since Mr. Gallup declared that Dewey was going to defeat Truman by an immense margin. Survey experts have themselves pointed out that the Kinsey report has definite weaknesses and is erroneous on more than one count. So too, the fellow in your outfit who brags the loudest about his prowess with the ladies may be trying to make a big impression upon the men just because he is a flat failure with the other sex.

This "filthy boasting" is forbidden by the Bible. "Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not befitting: for this ye know, that no whoremonger, nor unclean person . . . hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them" (Ephesians 5:3-7).

A few weeks ago I visited a veterans' hospital, and a sad sight it is to see young fellows with parts of their limbs missing, or crippled. But I will tell you one thing that is immeasurably worse, and that is to see boys there who have social diseases. I have never seen anything more haunting in my life. Their bodies and minds are wrecks. Having "burned in their lust," they are "receiving in themselves that recompense of their error which was due." It made me think of the verse, "Be not deceived; God is not mocked; whatsoever a man sows, that shall he also reap."

Just suppose that a man were to buy a brand-new automobile. With this car the dealer gives him an instruction book which says that the tires must be kept inflated to so many pounds, the oil must be changed at so many miles, and so on. The purchaser reads those rules, and says with a snort, "Well, whose car is this, anyway? Who does that dealer think he is, to be telling me what I have to do or can't do with my own car. I'll do as I please with it." And he can, but he and his car will suffer the consequences.

So it is with those people who think that God and His commandments are cruel, arbitrary, old-fashioned, dictatorial. We may not want God to tell us what is right and what is best. We may not like it when God says, "Thou shalt not commit adultery." Like Adam and Eve, we may think that we are wiser than God, and know how to run our lives better than He. But then we must suffer the consequences. Then we must expect to get hurt. After all, who should know more than the One Who made us, what is harmful for us, and what is good? The truly wise person says with the Psalmist, "The precepts of the Lord are right, rejoicing the heart . . . More to be desired are they than gold . . . sweeter also than honey . . . By them is thy servant warned: in keeping them there is great reward" (Psalm 19).

So "be sure your sin will find you out"; not just this particular sin, but every one. A man may not necessarily lose his mind or cripple his body because of sex sins, but his soul is sure to be scarred. Many persons today are incapable of real love and disqualified for happy marriage because of excessive premarital emotion (call it "necking," "petting," or anything else), stag stories, or sex-mindedness. And who wants to enter a marriage by force, or be party to one from which all the bloom has been robbed?

The temptations to these sins is tremendous, let nobody try to deny it. Someone has said that adultery is the most "natural" of all the sins. Surely it tempts all: the married as well as the unwed, the rich and the poor, old as well as young, women and men, the Christian and the unbeliever, the general and the corporal, the American and the Russian. What shall be done to resist it?

Just as in any warfare, the earlier the battle is joined the better. Do not wait to resist until the enemy has won a few rounds, A



Rev. Rolf L. Veenstra

wonderful song for a Christian to hum to himself, or whistle instead of tuneless jive, is, "Yield not to temptation, for yielding is sin,

Each victory will help you some other to win."

But by the same token, each time you "give in," be it ever so little, you are that much more liable to lose the next time.

Jesus went so far as to say that if a man looks at a woman with evil desire, he has committed adultery in his heart already. The old proverb declares: "Sow a thought and reap an act; sow an act and reap a habit; sow a habit and reap

a character; sow a character and reap a destiny." That is why the saintly Job, who came through temptation with flying colors, defeating the very devil himself, said, "I made a covenant (a vow, a resolution) with mine eyes: how then should I look upon a maiden?"

The dangerousness of dirty stories, pin-up pictures, and bawdy songs lies in just this breaking down of resistance. Did you ever know that every single impression that is made upon our minds, be it good or bad, is permanent? A man never forgets a thing? You may think that because you did not yield to a particular temptation, that it had no effect upon you; but it may lie slumbering for years, only to rise up and overthrow you some day when you least are prepared. "It is established that the mind retains in the depth of the unconscious all impressions it has ever had since consciousness first dawned" (Leslie Weatherhead, *Psychology in the Service of the Soul*, Macmillan.).

Unfortunately, the evil things in life make much more of an impression than the good. You and I do not have to be psychologists to know this. Think how much easier it is to remember the off-color joke, the dirty ditty of boyhood, than some uplifting bit of poetry, or some quotation from Scripture.

This is the point at which to say something also about the matter of alcohol. Every now and then we read in our newspaper of some-

one being arrested for contributing to delinquency. Alcohol is that kind of criminal! Who will ever know how many crimes were committed under the influence of alcohol, particularly the sins we are discussing in this chapter. Many a rake has found that getting a girl drunk has enabled him to accomplish his impure purpose when everything else failed. Many a soldier or sailor has become sober only to discover that he had stooped to such stupidity as to have his body tattooed with an obscene picture, or, worse still, soiled with an unseen stain that all his tears could not wash off.

This whole subject has been summed up strikingly by Howard A. Walter when he sang,

*"I would be true, for there are those who trust me;  
I would be pure, for there are those who care;  
I would be humble, for I know my weakness;  
I would be brave, for there is much to dare."*

(From the book, *OUR BOYS IN BROWN AND BLUE*, by Rev. Rolf L. Veenstra. Published by Baker Book House, 1019 Wealthy St., S. E., Grand Rapids 6, Michigan. May be ordered from the publisher, or from *Sword of the Lord*, Wheaton, Illinois. Price, 50c.)

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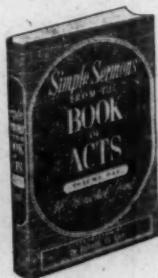
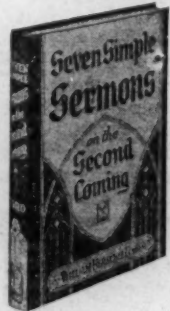


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## Present-Day Methodism

(Continued from page 7)

the Church. We must move from the exploration of the possibilities of union to the creation of the spirit and structure of union. We believe union must be achieved. We believe our laity and our clergy desire union. We believe our Lord is calling upon us to unite.

"The Church universal is divided into many churches. Among them are the Protestant churches, the Eastern Orthodox churches, the Roman Catholic Church, and other communions. In nearly all of them the Apostles' Creed with its declaration, 'I believe in the Holy Catholic Church' is repeated in services of worship. No one of these churches, to the exclusion of others, is the Holy Catholic Church. All of them are part of the Holy Catholic Church. The reunion of Christendom can never be achieved by one part of the Holy Catholic Church insisting that all other parts shall deny their Christian convictions and shall discard their creative contributions in order to return to a part of the Church universal. First steps toward union must be taken by the Protestant communions. The Protestant churches must continue the

present brotherly and inspiring co-operation with the Eastern Orthodox churches until such time as Protestantism is itself reunited. They may then consider union with Eastern Orthodoxy, which it is prayerfully hoped may be consummated. When the full union of Protestantism and of Eastern Orthodoxy is accomplished and the Christians of the world belong to but two great churches, the leadership of that day may be Christian enough and creative enough to kneel before a common altar, (and) beg forgiveness of the Christ for disunity." This is certainly reversing the stand of Martin Luther and all the reformers. Rome hasn't changed, but Methodism and all apostate Christendom are surely drifting back to Rome.

### Articles of Religion

The Articles of Religion of the Methodist Church remain substantially the same as when the church was established, and are decidedly against the Roman Catholic Church and its practices. To quote from Article 14, "The

(Continued from page 1)

we will openly answer modernism, and modernists, and when necessary, will call them by name as we have called the names of

Romish doctrine concerning purgatory, pardon, worshiping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the Word of God" (Discipline of the Methodist Church, 1948, p. 28.)

In scathing terms, the Articles of Religion declares further that the Romish doctrine of works of supererogation cannot be taught without arrogance and impiety. Ministering in an unknown tongue is stated to be repugnant to the Word of God. Transubstantiation is likewise called repugnant to the plain words of Scripture and this belief it is charged gives rise to superstitions. The sacrifice of the Mass is declared by the same Articles of Religion to be a blasphemous fable and dangerous deceit.

It is impossible to reconcile the position of Methodist leaders regarding the Roman Catholic Church with the stand of the founders of the Methodist Church. Truly, Methodism is adrift, not only from the standard of its founders but from the Word of God as well.

(From the book, *Present Day Methodism and the Bible*. 107 pages paperbound, \$1. Order from Sword of the Lord, Wheaton, Illinois.)

## I Promise!

Drs. Harry Emerson Fosdick, E. Stanley Jones, and Bishop Oxnham. If you are a modernist or are friendly to modernists and are not thoroughly sold on Christ and the Bible, you will not like our stand and you will not want to send subscriptions, perhaps. But Bible-believers who love the Lord Jesus and his Word and are determined to stand true to the Bible, may trust us. We will help you and all our readers stay true to the Bible.

3. We will answer false cults, those cults which deny the main fundamentals of the Bible, lead men astray, and make shipwreck of faith and life. In the past we have taken sides boldly against Christian Science so-called, British-Israelism, Seventh-Day Adventism, Jehovah's Witnesses, etc. From time to time we will do so again as God lays it on our heart and as it seems necessary to keep people from being misled. We will answer false cults kindly and with Scripture, not to do harm but to do good. That will not be our main ministry, but we will be faithful. If you want to help people stay true to the Bible, you may safely subscribe to THE SWORD OF THE LORD for them.

4. I solemnly promise, praying God to give me grace, that I will make THE SWORD OF THE LORD appeal to the heart and inspire the soul. We want to help people be sound in doctrine, but we pray God to help us give the gravity with the meat! We plan to publish the sincere milk of the Word for new converts as well as the strong meat for those who are able to bear it. We have determined to reach the hearts of men and not only the heads. That means that we will pray much for the Holy Spirit to guide and empower us, and we will expect THE SWORD OF THE LORD to bring joy and faith and comfort to every reader. Thank God, we have much evidence that unlearned people can understand THE SWORD OF THE LORD and be blessed by it, as well as the learned. We promise to keep it so, depending on God for help.

5. I promise, by God's help to keep the practical application of the Scriptures to the forefront. I know Christians who know much doctrine but who are defeated and unhappy in their lives. That ought not to be. About half of that great book, Paul's Epistle to the Ephesians, is given over to practical application. So we make an effort to have in every copy of THE SWORD OF THE LORD real help on practical Christian living. We will continue to show why Christians ought not to be yoked up with unbelievers, why Christians ought to shun the evils of the picture theatre, the dance hall, cigarettes, and other worldly things which lead into bad company, which defile the mind or the body. We intend that Christians who read THE SWORD OF THE LORD shall not only know their Bibles better, but that they shall love the Lord Jesus better and live holier lives.

6. I promise that, God helping me, I will see that THE SWORD OF THE LORD presses upon readers the solemn duty of soul winning. Winning souls is the one thing dearest to the heart of God, the thing for which Jesus died, the thing He mainly commanded in the Great Commission, the one greatest duty of the church and of every Christian. By God's grace we will try to make soul winners out of those who read THE SWORD OF THE LORD.

### Do You Want That Kind of a Paper? Will You Help Spread It?

We are not depending on infidels and unbelievers to support THE SWORD OF THE LORD. We are depending on born-again Christians who believe the Bible and who stand for what Jesus Christ stands for, to send subscriptions to this paper. If you are a modernist, if you do not believe the Bible, if you do not depend on the atoning blood of Jesus Christ, or if you are not trying to get people saved, you may not want to send subscriptions. But if you are an out and out Christian, a soul winner, then I charge you in Jesus'

name to come to the help of THE SWORD and send subscriptions for this paper.

I have now made solemn vows to God and to every reader of THE SWORD. I beg you who are of like mind to pray for me and to help me in this great work.

Again I remind every reader that I will not get a cent of your subscription money. I get no salary as editor, but live on the modest offerings from my revival campaigns, plus occasional gifts sent to me personally. This is not a commercial venture. It is a crusade for Christ. It is a missionary enterprise. It is the passion of my soul to help turn this generation back to God, back to revival, back to the fundamentals of the Christian faith, through THE SWORD OF THE LORD. I have a right to ask you to help and I do ask your help in Jesus' name.

### The Time Is Short!

Our great special offer closes April 1. Subscriptions at this special offer must be mailed and postmarked not later than midnight, April 1. That means that only about ten days remain, less than ten days with many, after you receive this paper. Thousands of you ought to immediately, right now, make up a list of nine people who need THE SWORD OF THE LORD, with their addresses, and send those nine names with \$10.00 each will get THE SWORD a full year, 52 big twelve-page issues.

Many are joining in this good work. A New York state medical doctor sent in 52 subscriptions to people in his area, perhaps members of his church, perhaps his patients. A Los Angeles woman, sending a fine check, enclosed 93 subscriptions to THE SWORD OF THE LORD. God will reward her, and how her neighbors, whose names and addresses she sent, will be pleased!

A beloved evangelist has sent 71 subscriptions during this campaign; he plans to send at least 29 more to make 100. There are thousands of others who could do the same as easily and ought to do it.

Some could enlist others to help and could see that THE SWORD OF THE LORD is sent to every family in their churches. What a mighty impetus for revival and spiritual power it will make! How great the profit will be in increased giving, in increased praying, in increased soul winning and holier living! The time is short. In Jesus' name, get busy!

### Our Offer

Remember that the first 1-year subscription costs \$2. All additional yearly subscriptions included in the same letter costs \$1 each (for Canadian and foreign subscriptions, add 50c per year for additional postage cost). This means that you can renew your own subscription 4 years for \$5. Then every additional subscription you send at the same time may be sent at \$1 each. Or you may send nine subscriptions for \$10, fifty subscriptions for \$51, one hundred subscriptions for \$101. Who will make our hearts glad with a check for \$1,001 to pay for 1,000 subscriptions?

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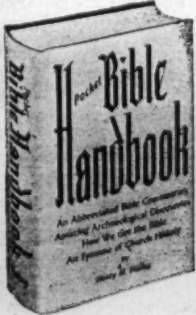
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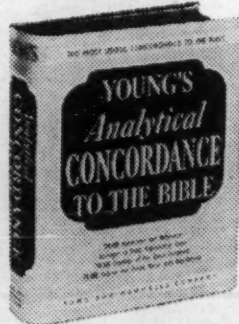
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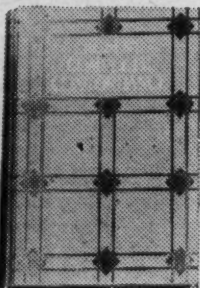
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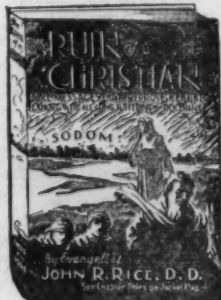
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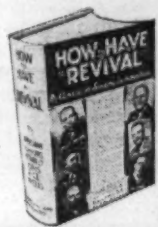
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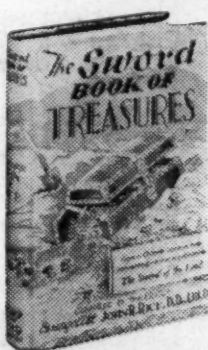
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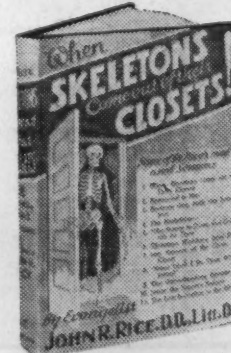
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## If Christ Should Not Return

(Continued from page 7)

doers, even the most devilish, would have nothing to fear, for there would not be a day of reckoning.

### V. If Christ Should Not Return, the Jewish Nation Would Have No Hope and Would Never Be Converted

The Word of God tells us that the Jewish nation is going to be converted in a day, and that day will be when they see Christ coming in glory, when they look upon Him whom they have pierced, and mourn as one mourneth for his own son. (Zech. 12:10). I believe that day is rapidly drawing nigh; and I believe that the Jew as a nation, going back to the land of Palestine now, is getting ready for that day when Heaven shall open

and when Jesus shall descend in power and great glory. They shall see the marks of the nails in His hands and in His feet; and seeing them, they shall say, "What are these wounds in thine hands?" Then the Son of God shall answer, "Those with which I was wounded in the house of my friends" (Zech. 13:6).

The nation of Israel will at once recognize that the Angel of the Covenant in the Old Testament and Jesus of the New are identical. Zachariah says that in that day there shall be a fountain open for cleansing for the nation of Israel, and that fountain shall be none other than the blood shed on Calvary, in which they shall trust for the washing away of their sins.

## "What Did Jesus Come To Do?"

(Continued from page 1)

for our sins' (I Jno. 4:10), so that such sinners as we are, confessing our sins, might be saved." Then I said, "I want to ask you another question, *How long do you think it will take a seeking Saviour and a lost sinner to meet?*"

But they answered they didn't know anything about such questions, and so were about to get away.

Then I said to them, "Will you please tell me where this old man you have been talking about is lying?"

They pointed out the way, and as they did so, told me that he had been the worst man of the town for years, and that it would be all lost time to go to see such a man.

"Ah," I said, "come along with me, and see how long it will take for that poor old man and Jesus to make acquaintance. Come and see a meeting that shall make joy in Heaven and in that old man's soul."

But they went their way and I went mine. Never shall I forget that day. All was so strange and unlooked for. Incidents in the life of Jesus came to mind thick and fast, telling of his readiness to save. The blind, the lepers, the guilty,—all found ready response to their needs as they called upon Him. What a Saviour to have for one's self and to make known to others! and, full of these thoughts, I hastened with joy to see the dying old man. Though great sinner he had been, there was pardon for him, I knew.

Upon reaching the house, I found it occupied by four poor families. The old man I was looking for was on the second floor. I walked up the stairs, at the head of which was the door that opened into his apartment. It was partly open, and by the side of the bed I saw a poor girl, about seventeen years of age, kneeling. It was a solemn scene. She was praying for her poor old father.

When she arose and saw me standing at the door with the Bible, which I held in my hands, she came straight to me, and expressed her gratitude at my coming in. She said she was not a Christian herself, but that her dying father was so anxious, that she had kneeled down just to ask God to hear her poor father's cry for mercy. So saying, she led me to the bedside.

### God's Way of Salvation Made Clear

I took the old man's hand in mine, and said, "Jesus came to seek and to save the lost."

"That's me," he replied. "I am a lost sinner. Can there be any hope for me?"

I answered, "Yes. I have come to tell you the good news. Listen. 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'" (Jno. 3:16.)

A look of hopefulness broke over his face, such was the immediate effect of the Word of God in his repenting soul.

Again I read, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." (Jno. 5:24.)

"Good news," he said; "but I have been such an awful sinner."

Once more I read, "But he whom God raised again saw no corruption. Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things" (Acts 13:37-39.)

This went in. The old man was free. Tears of joy moistened his eyes as he said, "Who could have thought of such love? To think that a sinner like me should be 'justified from all things'! What mercy! What love! What a Saviour Jesus is! Thank God for sending you to let me know!"

Thus did this happy soul give expression to his newly found treasure.

The sight of the old man's joy acted upon me too, and with a heart full of praise I kneeled down and thanked God for His mercy to another sinner who had been so near the brink of perdition, but, like the thief on the cross, was saved at the last moment.

After a little more happy intercourse together, I left the now rich and blessed old man, but not without the promise to return again in the afternoon.

### A Strange Funeral Service

I thought my work for the day was practically done, but it was not so.

At about two p.m., two young men found me, and told me that the old man had died soon after I had gone,—that the condition of his body and the great heat required him to be buried at once, and would I come at four o'clock and preach at his funeral. This I had never done, and I shrunk from it; but what else could I do than say yes? and so I did. Meanwhile, God alone knows what I passed through. The people knew what the old man's life had been, but they knew not what he had found at the end, though already it was noised about that a great change had taken place, and that the stranger who had come to town in the morning was connected with it.

I besought the Lord to help me, and give me such words as the occasion called for, and at four o'clock I returned to the house.

All was changed there. One of the families down stairs had given the use of their room, and in the centre of it stood the coffin in which the body of the old man lay. All around it was full of people, not a few attracted by the rumor of the strange circumstances attending that death. I gave out the following hymn:

"Rise, my soul! behold, 'tis Jesus,—  
Jesus fills thy wond'ring eyes;  
See Him now in glory seated,  
Where thy sins no more can rise.

"There, in righteousness transcendent,  
Lo! He doth in heaven appear,  
Shows the blood of His atonement  
As thy title to be there.

"All thy sins were laid upon Him,—  
Jesus bore them on the tree;  
God, who knew them, laid them  
on Him,

And, believing, thou art free.

"God now brings thee to His dwelling,  
Spreads for thee His feast divine.  
Bids thee welcome, ever telling  
What a portion there is thine.

(Continued on page 12)

But this wonderful event will never take place if Jesus does not come.

### VI. If Christ Should Not Return, Then the Devil Would Never Be Bound

I tell you that there is no hope for the world while the Devil is the prince of this world. I do not know anyone who can bind him but Christ. This great event is portrayed in the twentieth chapter of Revelation. I heard a speaker once declare that the women would bind the Devil when they got the franchise. They have that now, and yet I do not see any evidence of the binding of Satan in Canada, and there is very little evidence of any change in Chicago or New York. In spite of every honest effort made by well meaning reformers and up-lifters, the Devil is unbound and will continue to be until the Son of God descends from Heaven.

What a picture that is in Revelation! John sees the heavens open, and one comes forth as King of kings and Lord of lords, wearing many crowns. He takes the Devil, casts him into the bottomless pit, and later, after he is loosed for a little season for a definite purpose, the Lord Jesus takes him and casts him into the lake of fire.

Oh, what a nightmare life would be if we had no hope of the coming again of the Lord Jesus! But thank God, Jesus is coming again! Listen to His promise: "I will come again . . . the Lord himself shall descend from heaven with a shout" (John 14:3; I Thess. 4:16). I like that word, "himself"—the Lord Himself. Now, folk try to explain away the coming of the Lord; but they cannot explain away that personal pronoun, "himself." When the Lord Jesus comes to take away the Church, He is coming personally for His bride. He is not trusting that privilege even to the archangel, Michael. It would be wonderful, indeed, to have an angel or an archangel come for us; but infinitely more wonderful is it to read that the Lord Himself shall descend from Heaven for His own.

I preached on this subject in Minneapolis some time ago when several ministers were in the audience. At the close of the service, one of them said to me, "Your interpretation is all wrong. The coming of the Lord is not to be physical, but spiritual."

I asked, "In what way then is He going to come?"

He answered, "In the movements that are in the world."

Then I asked, "What movements?"

To which he replied, "All the new inventions and discoveries that make life easier and happier. All these gifts," he continued, "are the coming of the Lord. Why, the Lord is coming every day, and is bringing in enlightenment."

I opened my Bible at I Thess-

alonians 4:16 and read to him these words, "The Lord himself shall descend." Indeed, every Christian is thankful for the gifts the Lord sends, but there is a great difference between the Lord's gifts and the Lord Himself; and we are told that the Lord Himself is going to come.

When I left Australia some years ago, I said to my mother, "Mother, if God spares me, I will come back to see you." During the years intervening she was waiting and watching for me. Had you gone to Australia at that time and said, "Mrs. Talbot, what are you waiting for?" she would have replied, "My boy is in America and is going to come back."

"Going to come back—what do you mean?" you might have asked. "Surely you are not expecting a personal, visible, actual coming!" "Yes," she would have replied, "that's the way he is going to come."

But you might have replied, "Oh, he didn't mean that; you are mistaken in regard to his intentions."

"Well, what did he mean then?" my mother would have asked.

You might have said, "Do you ever get any letters from him? Do you ever receive any gifts? Does he ever send you anything for your birthday? Well, that is what he meant. He is coming in all these

things, in all these gifts."

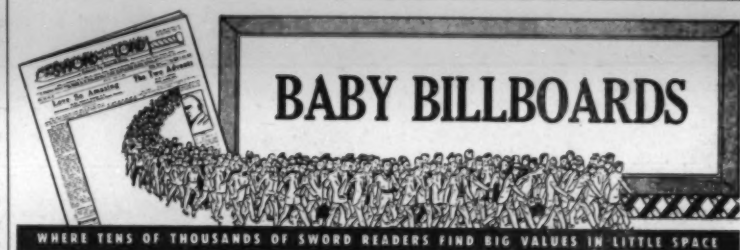
"Why," my mother would have answered, "I appreciate his gifts, but that isn't what he meant, for he said that he would come back."

Some years afterwards I did cross the ocean, walked down the gangplank from the steamer, and said, "Mother, here I am." I myself had returned.

So while we thank God for every gift He sends during His absence, yet we long most for that blessed day when He Himself shall come and we shall see Him. "The Lord himself shall descend from heaven with a shout." Therefore, because He is coming, we can look into the graveyards and can say, "The dead in Christ shall rise." Because He is coming, we can work for Christ and know that our labor is not in vain in the Lord. Because He is coming, we know that there is going to be an era of peace and righteousness. Because He is coming, we know that there is hope for Israel. Because He is coming, there will be for evil doers a day of judgment and reckoning. Because He is coming, we know that the Devil is going to be bound, and that the earth shall be filled with righteousness and peace.

"Jesus shall reign where'er the sun  
Doth His successive journeys run."

Our hope is not in vain, for His promise is sure, "I will come again."



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## "What Did Jesus Come to Do?"

(Continued from page 11)

"In that circle of God's favor,—  
Circle of the Father's love,—  
All is rest—and rest forever—  
All is perfectness above.

"Blessed, glorious word 'forever'!  
Yea, 'forever' is the word;  
Nothing can the ransomed sever,  
Naught divide them from the Lord."

Many joined in singing it, and it fitted the case so well, that there was scarcely a dry eye in the place.

I then related to them how I had happened to be in their town, how I had heard about the old man,—his bad life, his cries for mercy, and his near end,—what I had read to him, how it had acted upon him, and how I felt sure of meeting him again in heaven.

Then I tried to show them from the Scriptures that none of us was any better in the sight of God than that old man, for God Himself has said, "There is no difference, for all have sinned, and come short of the glory of God" (Rom. 3:22,23),—that there must be, therefore, but one common way by which such sinners could be saved, and that was by the cross of Christ,—that on that cross He had "once suffered for sins, the just for the unjust, that He might bring us to God" (1 Pet. 3:18),—that salvation was not, therefore, by any good we could do, but by what Christ had suffered for us,—that if we truly feel the burden of our sins, and in simple faith trust in Jesus, this is salvation, even as it is written, "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." (Eph. 2:8,9.)

I took occasion, from the fact that there seemed a great reluctance to visit the old man in his need, to press upon them the blessed and solemn truth that Jesus Christ had not come into the world to call the people who thought themselves righteous, but those who knew themselves vile and lost indeed,—that He had not come to receive from man, but to give to man. Even as it is written, "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark 10:45),—that salvation did not come by loving God, but by receiving what His love had provided for us; for "herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." (1 Jno. 4:10.) And now, because of that "propitiation," God can justify from their sins all that come to Him with them. He can give eternal life to them who are spiritually dead; He can reconcile rebels, and "purify unto Himself a peculiar people, zealous of good works."

Then I told them that if this old man was truly saved, as I believed, he was now "absent from the body, and present with the Lord," as Scripture teaches, and that at the coming again of the Lord Jesus—which might happen at any moment—his body, lying dead there, would be made alive again by the return of the spirit into it, and, in a glorified state, now be "caught up in the clouds, to meet the Lord in the air,"—that those of us who were also children of God, and were alive, would have our sinful bodies changed in an instant, and, at the same time with the rising dead, be caught up too. (1 Thess. 4:16,17),—that then the day of grace would be all over for them who had not believed, and they would be forever shut out, in the "outer darkness."

We buried the old man, and I felt my work in that town was done for the present. The results are with Him who will manifest all things "in that day."

Dear reader, may you also get a blessing from this true narrative. If this end is reached, my purpose is fulfilled.

(May be secured in tract form from Loizeaux Brothers, Bible Truth Depot, 19 West 21st St., New York.)

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Last summer at a Sword of the Lord sum-

mer conference under a rough tabernacle, she sat very quietly beside me on the bench, and when I preached, sat near the front. Once when I was illustrating how in football a man got his breath knocked out of him and I doubled up with a groan as in pain, Flicka leaped to my assistance in concern, thinking I was hurt. She returned to her seat abashed by her mistake when she found I was unhurt! Yes, Flicka wants to please me.

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